SALEM LUTHERAN CHURCH
GLENDALE, CALIFORNIA

My Peace I Give Unto You . . .

John 14:27

Lutheran Herald

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My Peace I Give . . .

A visual reminder of the significance of its name is a part of the new Salem theran Church of Glendale, Calif., pictured above and on the front cover of this i of LUTHERAN HERALD. A fourteen-foot figure of Christ with hands extended in bles is mounted on the tiled exterior wall at the chancel end of the church. Below figure the words of Christ from John 14:27 are quoted, "My peace I give unto y Interestingly, the name "Salem" was chosen by the congregation not because the Hebrew word for "peace," but because the original church was located Salem Street in Glendale.

The new $250,000 church was dedicated in July by the 34-year-old congrega now served by the Rev. T. G. Torvik. In addition to the sanctuary, new construc included the enlargement of parish hall and day school facilities erected in 1 The nave of the new church provides seating for 550 worshipers. The 85-foot to dominates the landscape on Brand boulevard, the main street of the city. Cu Heaton of Pasadena, Calif., was the architect.

Dr. Gaylerd Falde, president of the California district, conducted the dedica rites assisted by pastors of the Los Angeles circuit.

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On the Cleveland Conference

March I received a one-page mimeographed in- about the Cleveland World Order Study Con- e. Its first paragraph stated: "It is soon four is since the World Order Study Conference met in land, Ohio, and none of the leaders in The ELC nade a definite public statement to the Church ning that meeting. This is all the more strange onfusing since it is known that three ELC leaders led that meeting." The inquiry came from the ern Minnesota District but there was no return ss. I answered the inquiry during one of the ses- of the Northern Minnesota District Convention net at Moorhead June 1-4. Thereupon the Conven- sked me to set forth some of the facts concern- ie Cleveland meeting, with my own evaluation of onference, in an article in LUTHERAN HERALD. I do this through a brief discussion of a series of ons.

What was the Cleveland World Order Study Con- e?

e Cleveland Conference was the fifth one in a sion of such conferences held at intervals of five From the beginning the late Secretary of State Foster Dulles had been a moving spirit in these ngs. The findings of an earlier conference provided material for the Universal Declaration of Human s adopted by the United Nations at the San isco constituting convention in 1948. It is not an eration to say that indirectly this Declaration has substantial contributions to the work of the tian churches of Africa and Asia.

Who sponsored the Conference?

e Cleveland meetings were sponsored by the De- ent of International Affairs of the Division of tian Life and Work of the National Council of the ches of Christ in the U.S.A. This is a Council ng 27 participating churches. The Evangelical Lu- n Church is not a member. Neither is the Amer- Lutheran Church nor the United Evangelical Lu- n Church, with whom we are uniting.

3. What was the purpose of the Conference?

The Conference purposed to bring together from the Protestant and Greek Orthodox churches in the United States a group of participants for the purpose of studying the Christian's responsibility for world order. The official Conference Call said in part, "Now, to consider crucial questions of Christian faith and responsibility in this time of changing world relations, the National Council of the Churches of Christ in the United States of America through its Department of International affairs, is calling a nation-wide study conference for November 18-21, 1958, in Cleveland, Ohio. . . . The Conference will speak only for itself, but it will present its findings to the General Board of the National Council of Churches for further consideration."

4. Was The ELC represented?

The ELC was invited to send three delegates. I declined this invitation, citing as a reason that we are not members of the National Council of Churches of Christ. In a reply, under date of October 23, 1958, Dr. Kenneth L. Maxwell, executive director of the Department of International Affairs, stated that we would be welcome to send three representatives who might be registered as consultants, or as observers, or as visitors. He explained that consultants would have the right to speak in plenary and sectional meetings, but no vote; observers and visitors would have no rights to speak in plenary sessions but might be accorded the privilege of speaking in sectional meetings. I accepted the courtesy offered us of sending three observers. These were Dr. V. T. Jordahl, Dr. A. N. Rogness, and myself. None of us could spare more than two and a half days for the Conference, and so our observations were limited to what went on the first two and a half days.

All reports from sectional meetings to the plenary sessions were made after we left the Conference. The official report of the Conference did not reach my office until April 15, 1959, more than one month after the inquiry reached me from which I quoted above.

5. How was the Conference organized and how did it function?

The Conference began Tuesday afternoon, November 18, with an opening plenary session under the general theme, "Christian Responsibility on a Changing Planet." After the opening session, the Conference broke up into four sectional work sessions which continued their meetings Wednesday forenoon and afternoon and concluded Thursday noon. Each section gave its attention to one of the following topics:

a. The Power Struggle and Security in a Nuclear Space Age
b. Overseas Areas of Rapid Social Change
c. The Changing Dimensions of Human Rights
d. International Institutions and Peaceful Change.

Reports of the work sessions were made to plenary sessions Thursday afternoon and evening, and on Friday forenoon. The message committee reported at the last session of the Conference Friday afternoon.

The evenings were generally set aside for informational and inspirational addresses.

6. What occasioned the critical comments concerning the Cleveland Conference?

At the last plenary session a 5,000-word message to the churches was approved. One paragraph of about 200 words in the message recommended that the United States should recognize China and that China should be admitted to membership in the United Nations. This has led many people to conclude that the Conference was "pink" or at least "soft" on Communism.

SOME PERSONAL OBSERVATIONS

A post-Cleveland nation-wide poll of a cross-section of American Protestant clergymen on the question of the recognition of China revealed that of 9,088 replies, 7,837 were opposed. This is no doubt an approximate representation of American public opinion. It is not surprising, therefore, that so much attention should be focussed on this one aspect of the work of the Cleveland Conference. But those who jumped to the conclusion that it was a conference that was "soft" on Communism are not acquainted with what actually took place at the Conference.

Would a Conference "soft" on Communism include paragraphs such as the following in its prepared material:

"We hold that even if a nuclear war could be won, the devastation and destruction of peoples and of all other creatures would be so vast that the initiation of such a war cannot in any manner be reconciled with the concepts of our religion.

"On the other hand, neither can a surrender [illegible] and godless Communism be justified within th[e] cepts of our religion. A determined defense and [illegible] itself must be accepted if necessary rather than [illegible] surrender.

"We must oppose Communism as an evil [illegible] which denies God and defiles man, but we mu[st] initiate war against it except only in defense [illegible] aggression and as a last resort in such defense."

Would a Conference "soft" on Communism [illegible] men like the late Secretary of State John Foster [illegible] and former Secretary of the Air Force Thom[as] Finletter, to make principal addresses? After the [illegible] ference was over, Mr. Dulles expressed disappoin[t] at its action recommending recognition of Comm[unist] China but indicated his continuing interest in the [illegible] of the sponsoring department. Would he have co[n]uted $500 to current expenses of the department [illegible] had thought the Conference was Communist-orien[ted] Would he have included the department in hi[s] for a legacy of $5,000? Before he died, he exp[ressed] gratification that his law partners had contributed [illegible] 000 to establish a John Foster Dulles Library an[d] search Center on the Churches in International A[ffairs] a center to be administered by the Department of [illegible] national Affairs of the NCCC.

Would a Conference "soft" on Communism ap[prove] a resolution such as one of the resolutions which [illegible] out of Section 4, asking an investigation of the r[eports] from Russia that Moslems and Jews were under [illegible] cution? The resolution also asked that if investig[ation] establishes the truth of the reports, strong repre[sentation] tion should be made to the United Nations.

Now, what of the value of such meetings a[s] Cleveland Conference? In a time when the dro[p] of one bomb could kill off an entire major city, [should] not Christians add to their diligent prayers for [peace] *work* for peace? Former Secretary of the Air [Force] Finletter put it well when he said that while we [must] tinue to hold high the shield of defense, we [must] search incessantly and continuously for ways tha[t] compel peaceful settlement of disagreements.

A conference such as the Cleveland meetings, s[tart]ing out of a Christian orientation, will be conc[erned] about those things wherein our conduct as a n[ation] may weaken us before the world. An illustratio[n] this is our failure to sign the Genocide Pact.

Ten years ago, a world smarting from the gas-c[hamber] ber horrors of the Nazis, responded to the sugg[estion] of an American that nations should sign a pact [which] would make genocide a crime before the world. [The] American representatives in the United Nations [Assembly] ported the suggestion. A Genocide Pact was d[rafted] and offered for the signature of the member na[tions]. Russia and her satellites did not vote for it but

entatives did. But although our representatives in nited Nations voted for the Pact, the U. S. Senate ever ratified it. Fifty-eight nations have signed it ot our own nation. The Cleveland Conference that the Pact be submitted anew for ratification e Senate.

the present United Nations Assembly a commis- ssigned the responsibility to investigate Communist i's aggression in Tibet seems likely to charge China the crime of genocide. U. S. representatives should a position to support such a charge. But our failure ify the Genocide Pact exposes us to the accusation pocrisy if our representatives should speak in the ssion that will likely take place. Such an accusa- would have particular force before the nations of a and Asia.

iat about the oft-repeated charge that participa- in work such as that done by the Cleveland Con- ce means a capitulation to the "social gospel"?

ne people carry strong fears that participation in such as that done by the Cleveland Conference is a capitulation to the "social gospel." While I ot share in this fear, I can appreciate the concern iose who express the fear. The personal message lvation is primary. But if we have a living assur- of our salvation in Christ, we will be ready for kind of good work. Much of Hans Nielsen ge's blessing to the people of Norway lay in his iasis on both the personal Gospel and social respon- ty.

iis emphasis on the whole Gospel, so typical of ge, shines forth clearly in the message of Dr. les Malik, president of the General Assembly of United Nations, to the Cleveland Conference. The e message was printed in LUTHERAN HERALD for 30, 1959, but lest some may have mislaid that , I repeat a part of his greeting:

t would appear that Christians have seven basic re- isibilities in a changing world, which really means ny world.

They must first study and know the facts as pro- idly as possible. This means thousands of hours of l, responsible work; and this includes especially wledge of the laws of change. The Christian has no ise whatsoever to be shallow and sentimental. The istian thinker must be the deepest thinker in the ld; his aim is to overcome all stupid superficiality inalysis.

They must, secondly, feel profound concern for the e of the world. They are makers of history and not e onlookers, and God will hold them strictly ac- ntable for the course of events. Profound and troubled cern is an absolute Christian necessity. . . . "Fifthly, hristian has responsibilities to Jesus Christ, over and ve any other responsibilities he may be shouldering in this life. He must therefore witness to him, amidst every change and despite every change. A most grievous sin is to allow the change so to overwhelm us as to cause us to forget our witnessing duties. Our direct knowledge of the grace of Christ is infinitely more important than all the world and all its changes."

THE CHINA QUESTION

Some will count me remiss if I say nothing about the resolution recommending recognition of Communist China and her admission to the United Nations. This resolution came up for consideration after the three ELC observers had left the Conference. From information that has reached me since the Conference adjourned there is reason to believe that the majority favoring this recommendation was not as decisive as the reported vote would indicate.

The advocates of recognition were not uninformed enthusiasts. They were usually people who had given much study to the problem. They knew that approximately twenty nations of the world had recognized China, they knew that some day we would have to deal with China; her growing power guarantees this. It was assumed that there would be a better possibility of improving relationships and preserving peace if we might be on a talking basis before the day of China's great power potential may be realized.

These points of view may be granted, but I do not think that this is the time to recognize Communist China. It would be too easily misunderstood in Asia and also among many satellite countries in Europe. Any such misunderstanding would be tragic in view of the struggle that is on in the world.

There is no question but what the world is now passing through a systemic revolution (the rise of new nations in Africa and Asia and their urge for larger opportunities and a better life). While this is going on, Communism and Western culture are contending for a verdict. The outcome of this struggle may very well give direction to the world's life during the next cycle of history, or until the Lord comes again. Communism has confessed its materialistic, atheistic faith before all the world, it has recorded in writing and deed that falsehood and deceit are legitimate weapons to gain its own ends, and it has confidently asserted that it will win the victory over all other forms of life and culture. Our relationship with Communist governments must, therefore, be seen in the pattern of a "protracted conflict." Decisions concerning our relationships with them must be made from this point of orientation.

FREDRIK A. SCHIOTZ
President, ELC

A Chur

in

Story by William H. Gen

What happens at the first service of a new home mission congregation of The Evangelical Lutheran Church?

No doubt the stories of first services are as varied as the places in which these first services are held.

Very few are held in church buildings, although in some cases the home mission board erects a first unit church before the pastor arrives on the field.

More typically these first services are held in whatever space is available in the community where a congregation is about to be born.

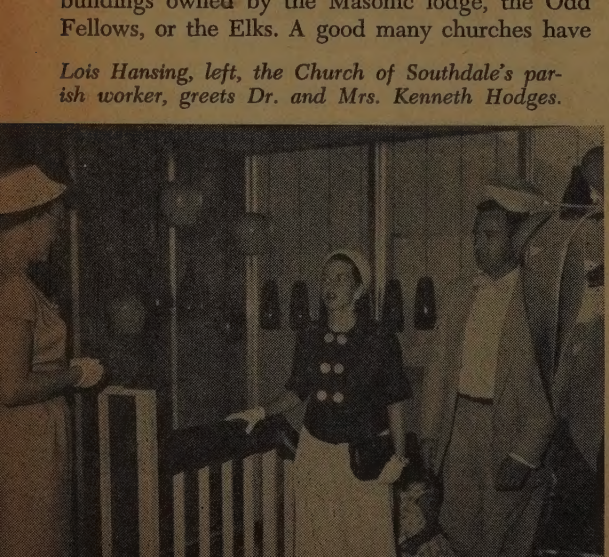
Some have been held in funeral parlors, many in VFW or American Legion halls, several in buildings owned by the Masonic lodge, the Odd Fellows, or the Elks. A good many churches have held their first services in the living room of son one's home. Some have been held in the parso age, which is usually purchased before the chur property. Some have been held in empty sto buildings. Others have begun in Sunday-vaca Seventh Day Adventist churches.

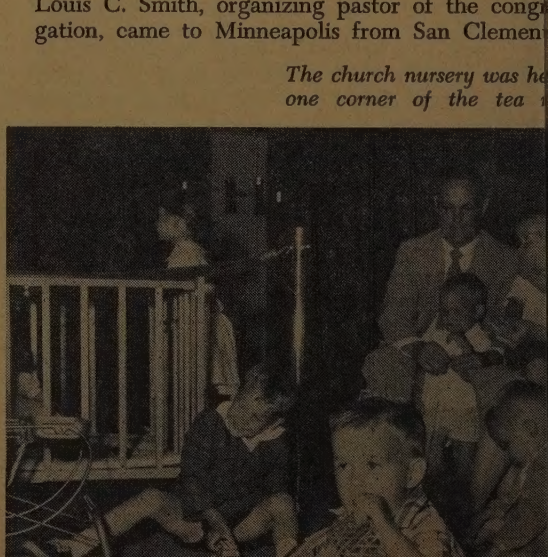
No exception to the rule of first services held interesting and unusual places was the rece initial worship of the Lutheran Church of Sou dale in Minneapolis, held in the auditorium of t Dayton Company's suburban store in the mul million-dollar Southdale shopping center. Phot of this service taken by Alton Halverson for t LUTHERAN HERALD are presented on these pag

There were 170 in attendance at this first servi of the Lutheran Church of Southdale. The Re Louis C. Smith, organizing pastor of the congr gation, came to Minneapolis from San Clemen

Lois Hansing, left, the Church of Southdale's parish worker, greets Dr. and Mrs. Kenneth Hodges.

The church nursery was he one corner of the tea





Born

opping Center

Photos by Alton C. O. Halverson

The Rev. Louis Smith goes over the service with the pianist, Miss Marion Asper, before the worship hour.

if., where he also organized a home mission
urch.

A permanent home for the congregation is in the
ocess of being built about six blocks from the
opping center, in the midst of an area of new
nes. The congregation hopes to be worshipping
its new facilities in October. In fact, if the new
urch is not ready, they will have to move any-
y, because the Dayton auditorium becomes the
re's toy department for the two months before
ristmas.

Pastor Smith reports that the attendance at sum-
r worship and the response to the appeal of this
w congregation have been gratifying. The Lu-
eran Church of Southdale plans to hold an offi-
l organization day in November and be wel-
med then as a new unit of The Evangelical Lu-
eran Church.

Above: Miss Hansing, right, gets information from Dr. and Mrs. Maurice Lindblom, who will be members of the new church. Below: Greeting the congregation as they leave.

nald Nelson directs the choir and orchestra from estwood Lutheran Church.

The Deadly Sins:

Getting and Spending

Wasted Powers

Young William Wordsworth, whose rediscovery of Nature gave us a world bright with poetic daffodils and rainbows (my heart with secret rapture thrills and dances with the daffodils), had a most thorough-going hatred for commerce. He wrote in one of his better known sonnets:

> *The world is too much with us, late and soon,*
> *Getting and spending we lay waste our powers.*

Wordsworth's aversion for commerce rose from a love of rural life, its simplicity and beauty, and from a strong, if misguided, conviction that trade was morally inferior to farming and dairying.

I am not interested in an argument with Wordsworth on this point. He was wrong about the cleansing effects of brooks and butterflies on the soul. (There is no evidence in support of the theory that rural life in itself produces a higher morality than the cities.) But he was certainly right in his conviction that getting and spending wastes our powers. It is a species of avarice.

Moneybags

The classical image of greed is a man surrounded by hoarded treasure. The old skinflint sits bent over his money bags. His thin face is illumined by the light of a single tallow dip. He is the Jew of *Ivanhoe,* the brother of Shylock, Scrooge, Harpagon, and Silas Marner. But he is a caricature and he has nothing to say about avarice to the ordinary man. Most of us are not going to sin in that way. The man who stuffs banknotes into his pillow is not living in today's world of soaring values. He belongs to fiction.

Avarice attacks us at a different point. It has a way of besliming the way in which we earn and spend money.

Your Most Humble Servant

Money is intended to be not a god but a servant. This means that, like a good servant, it does its work unobtrusively. It does not call attention to itself but works faithfully in the background. This does not imply that it is dispensable. Money in some form is more dispensable than our bodies, and efforts to make it seem so are touched with the hypocritical. Even so radical a believer in God's immediate providence as St. Francis espoused poverty, not nothingness. And the disciples of Jesus had a bag.

If money is a servant, I earn it without frenzy spend it without either niggardliness or prodigality earn it with too much zeal betrays anxiety. The m has become, in some sense, my salvation, and this is ful. The same may be said about niggardliness in sp ing. The penny pincher is dominated by an imag something solid and golden which he can have if he will not spend this particular dime. We used to vote a great deal of time teaching our children t thrifty and thrift is certainly a virtue, but we someti forget that it is a very easy virtue to inculcate and it readily leads to the vice of avarice. We have noticed the man who finds it impossible to be gener He may be forced by the pressures of society to " the game," but his efforts to do so are spasmodic marked with anxiety. To let a dollar go is to te over an abyss.

Prodigal Children

But prodigality is not more virtuous. To throw mo around is not only wasteful but a subtle form of mak too much of it. The miser likes the feeling of hang on; the waster of letting go. I recall a second lieuten in the Engineers whose Army paychecks I found ly around crumpled and dirty. He had contempt for mo but it was not a healthy contempt. Even in his di gard, he was too conscious of what he rejected. present economy of waste in America is of the sa piece. The geysers of steaks, drinks, and orchids wh rise from American expense accounts are marks not true generosity but of prodigality and hence of avar They make much too much of money.

Editorial...

atistical ıy of ckoning

ıe annual appearance of membership statistics of Churches provides a sort of "statistical day of ment." Anyone who has the welfare of the Church eart will pore over the figures in an effort to learn t may be learned.

The News Bureau of the National Lutheran Council has just released a story based on the 1958 membership figures of the Lutheran general bodies in the United States and Canada. That makes this a good time to enter into judgment with ourselves on this one aspect of church life.

et it be emphasized that it is only *one* aspect, and necessarily the most important one. No one but Lord Himself knows the actual condition of the urch and the Churches. At best, our human standards just that—*human*. We have to deal with tangibles ch can be measured and judged. Gains and losses membership; attendance at worship and the Lord's per; establishment of new congregations; stewardd of giving by the members—these and similar dards can be known and measured. But only God ws the true condition of His Church.

ıe 1958 figures reveal some encouraging facts; or, ıy rate, some figures which can be interpreted to ncouraging. It is nice to know that Lutheran memship in North America has passed the eight-million rk; that it retains its position as "the third largest testant denominational grouping in America . . . eeded in numbers only by the Baptists and Metho-." One must be thankful to God that the Lutheran urches gained 223,723 members during the year, and t only two of the 16 general bodies showed a memship loss. It is stimulating to be told that property uation increased by $128,765,408 to a grand total of 784,932,631. And that contributions to local congreional expenses rose to $313,195,378, whereas synodical ievolences reached $76,256,976.

However, one who truly loves the Church and its nistry will have some decidedly uncomfortable ments as he studies the figures more closely. It is zzling to account for the fact that it took eight mil- church members to gain less than a quarter of a llion. That means that it took four baptized members to gain one—certainly not an impressive record! At the congregational level, it looks still worse. The 17,714 Lutheran congregations in North America recorded an average increase of only 12.6 in baptized membership, 7.2 in confirmed membership.

One of the most puzzling aspects of the statistics is that the year saw a gain of exactly *two* congregations, and this in a time when all Lutheran bodies are carrying on the most intensive campaign of Home Missions in our history. When one realizes that literally hundreds of congregations are being born each year, one cannot but conclude that there is a distressingly large mortality somewhere along the line. Nor can we believe that it is due entirely to consolidation of congregations.

Attempting to evaluate statistics and draw conclusions from them is a tricky business, one best left to the experts. The writer is not an expert; but then neither are his readers. There are two purely common sense conclusions that can be drawn.

One is that it is easily apparent that the critical area is the old time rural and small-town congregation. We have no doubt but that it is in such areas that the Church is losing membership or barely holding its own. And we are equally certain that it is here that congregations are being lost through consolidation or abandonment. Once again we thank God that we have capable men, both clergy and lay, who are grappling with this problem. In fact, we hope that some of them will see in this paragraph an invitation to enlighten us further as to what the Church should be doing.

A second obvious lesson is that our program of Evangelism must be kept at its most vital high point and must be constantly revitalized. Basically, we have always believed, and continue to believe, that the Preaching-Teaching-Reaching technique of parish evangelism is the most nearly adequate answer for our particular needs and in our particular day. But it needs to be constantly re-evaluated in the light of its present success here and failure there. Synodically as well as congregationally, constant re-examination is needed.

Let the encouraging aspects of this "day of reckoning" spur the Churches and the individual members on to more prayer and more effort. What progress has been made is an indicator of what progress can be made. And let the shadow side of these figures make us realize that we are still far, far from a goal of perfection in carrying out the program of God's Kingdom on earth.

For the Family Altar

J. R. Hest

Toward the Fourteenth Sunday After Trinity *Dam*

The Epistle: Galatians 5:16-24 • The Gospel: Luke 17:11-19

Monday, August 24
THE OTHER PURPOSE
Acts 9:3

Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him.

This man Saul, "breathing threats and murder against the disciples," had in mind the determined purpose to "take care" of any in Damascus who "belonged to the Way." But there was Another who had a purpose, a higher purpose; not to destroy His believing children, but to propagate His Kingdom. So he would first destroy the evil purpose of Saul. On the Damascus Road He met him. When Saul fell to the ground it was the starting point of Christ's campaign.

Comfort us with the fact of Your eternal purposes, blessed Jesus. In Your hands all things are safe. But on the road of our lives, when You stand sometimes in warning of our wrong purposes, may the strong light of Your holiness reveal to us the darkness of our thoughts and desires. In Your Name we pray. Amen.

Tuesday, August 25
THE DRAFTEE
Acts 9:10

Now there was a disciple at Damascus named Ananias.

There is no doubt that Ananias was a deeply sincere believer. Among the disciples at Damascus it is possible that he was a leader. When the Lord appeared to him in a vision, telling him that He wanted his help in the remaking of Saul to be "the chosen instrument" of the Lord, it is understandable that he tried to beg off. He knew the nature of this powerful threat against the believers, and it did not make sense that it would be safe to go near him. But the Lord drafted him; He said to him, "Go!"

In our fears, and yes, sometimes in our sluggishness, we would rather sit back and be "safe," or at least cozy, in our faith. But gracious Father, call us out of our fear and indolence. If our little faith keeps us from volunteering, then draft us to Your service, that we, too, may be useful to You. Amen.

Wednesday, August 26
THE CONVERSION
Acts 9:18

Then he arose and was baptized took food and was strengthened.

The Saul who set out on the w Damascus, and the Saul whose eyes opened three days later, were two dif people. The former Saul was a strang Christ and an enemy of Christ's pe the new Saul knew Christ, had his opened in more than a mere ph sense, was filled with the Holy Spirit was baptized. He was changed, t around, converted. Now the purpos the Lord were being carried out. Let take food and be strengthened.

Not always, O God, can we say "at this moment," or "under these cumstances" we were converted, or to You. Not in the dramatic even we always find our true spiritual ex ences. But make us sure that we Yours, that we are saved, that w changed into Your sons and daug Amen.

✚

Thursday, August 27
INCREASE
Acts 9:22

But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.

How completely different were the ideas the Lord had all the while! Saul meant to go to Damascus to bring about a decrease in the number of believers, but there was an intervention, a change, an upset. Now there was an increase going on, beginning with Saul. Already rooted in the Gospel truth, he was growing in faith and grace, tackling even the very Jews with whom he had been formerly allied. Strange are the workings of God!

So many of us are having trouble with our growth, O Father; we are experiencing difficulty at the point of the measuring stick; we are not attaining height as we should. Over against the heavy requirements laid upon us, nourish us in true growth so that we shall by Your grace be larger than the littleness of self-sufficiency.

Friday, August 28
TURNABOUT
Acts 9:23

When many days had passed, the Jews plotted to kill him.

Saul, the new man in Christ, was now getting some of the same treatment he had been handing out. Once he had been out to destroy; now he was on the receiving end. In the eyes of the Jews he was a deserter, a turncoat, no longer one of them. Now as a believer he was beginning to find out "how much he must suffer for the sake of the name of Christ." The price of true faith is high, and it is not held cheaply by any who fearlessly speak out for Christ. The dark world cannot endure the light.

Because we "water" our Christianity we avoid the hardship of becoming outsiders, O Lord. But check us at this point, we pray. Help us to choose the highest value; make us faithful to You even though it means that we are no longer "one of them," no longer one of the careless of the present world. In Jesus' Name. Amen.

Saturday, August 29
THE OPEN DOOR
Acts 9:27

Barnabas is to be credited for s what the apostles could not see. others were afraid of Saul and refus believe that he was changed to C that he was now with them and against them. Apparently they took nabas' word, for from then on Saul, called Paul, "went in and out among at Jerusalem, preaching boldly in name of the Lord Jesus." The man the Damascus experience was begi to bear a real influence on the v around him. The plan of God w effect.

How slow we are, dear Lord, to the door to those whose backgrou not to our liking! Not always do w friend those who come to us from mascus. Why must the past experien such as we have had before it will admittance to our Christian comp May we never be guilty of closin door against anyone. Amen.

ral Churches Plan Future Programs

The rural church got special attention by at least two U.S. denominations at conferences this month.

Methodists

Launching of a three-phase "rocket program" to meet the changing rural merica was urged at the fourth tional Methodist Town and Country Conference.

A study report presented at the eting called for "organization in the al church, trained leaders, and getg the trained leadership out to the al churches." It warned that if y one of the three phases fizzles t we will never get into orbit."

The report on "Methodism Organd to Face the Challenge of Town d Country" was presented by Dr. arvin T. Judy of Southern Methodist niversity, Dallas, Tex.

Stressing that rural America is anging rapidly, it declared that the sic problem "is that of adjusting to ese changes that we may better rve these people of the country-side."

"Above everything else," it said, ve must realize that anything we do the Methodist town and country urch movement has little or no value less it changes the lives of the ople who live out there in the countyside."

Pointing out that Methodism is primarily a town and country" hurch, the report said that 84 per nt of the denomination's 38,350 ngregations are in communities with population of 10,000 or less and con- in 7 per cent of the country's total Methodists.

Baptists

How the rural church can contribute the spiritual, material, and intelctual welfare of its community and he world was studied at the third uadrennial American Baptist Convotion on the Church in Town and Country.

Three study papers dealing with the denomination's long-range program for rural churches were presented for discussion by the 200 delegates at the four-day meeting. These included pastors, state directors of town and country work, national and regional executives, and laymen.

Dr. Milton C. Froyd, assistant to the president of Colgate Rochester Divinity School, Rochester, N. Y., in his paper on "The Church as the People of God," declared that rural churches must become involved in the reality of life. How to get the church into the world must have priority over how to get people into the church, he said.

The field director of the denomination's town and country program, Dr. Clayton A. Pepper of Granville, O., noted that rural churches have become "confused" in a constantly changing world and need to discover a new sense of direction. He said this involves an understanding of the church's role in general and that of the town and country church in particular.

Report Mission Gains

Lutheran missionary work has been started in 17 new countries during the last ten years, according to a report presented at a meeting of the Lutheran World Federation's Commission on World Mission.

Dr. Arne Sovik, director of the LWF Department of World Mission, said eight of the new fields were in Latin America, six in Asia, and three in Africa.

"The number of overseas staff of all Lutheran and largely Lutheran mission sending agencies has risen from about 2,500 in 1950 to about 3,800 in 1958—a 50 per cent increase," he told 120 mission leaders from 21 countries.

He noted, however, that on the other side of the ledger Lutherans were forced to end their missionary efforts in China (1949) and in Iraq (1958).

Dr. Sovik observed that not enough Lutherans are volunteering for missionary service to meet the general demand. Citing Malaya, South Africa, and India as examples, he said that

RELIGION AT THE FAIR—Two visitors to the Soviet exhibition of science, technology, and culture in New York look over a display of ancient icons. Religious exhibits played a minor part at the show, but nevertheless aroused the interest of thousands of curious Americans. —RNS Photo

"requests for additional staff from many a field have not been met as promptly as desirable."

The situation is especially serious, he said, in India where indigenous church leaders are concerned about the rapid decline in the number of foreign missionaries which "has not been entirely compensated for by equally well-qualified Indian workers."

Partial figures show, he said, that in the past eight years the normal population growth rather than fruitful evangelistic outreach has accounted for most of the membership increases of Lutheran bodies in Asia, Africa and Latin America.

Walther Leaguers Vote To Retain Name

Youths of the Lutheran Church—Missouri Synod voted unanimously to retain the word "Walther" in the name of their organization—the International Walther League.

Some 3,000 delegates at the league's 67th annual convention in E. Lansing, Mich., opposed a proposal that "Walther" be substituted by "Luther" or a variation.

The proposal had been favored in a mail ballot reaching the League's Chicago headquarters from its some 4,500 local societies. Those favoring the change argued that the name "Walther" meant nothing to the American public today.

Youth agency of the Missouri Synod, the league was named after Dr. Carl F. W. Walther, first Synod president. It was organized in 1893, six years after Dr. Walther's death.

FIFTH COLUMN EVANGELISTS

While some 17,000 delegates and visitors from all over the world are in Vienna for the Communist-sponsored World Youth Festival, a team of 20 Christian evangelists will be conducting preaching missions to the young people on street corners, sidewalk cafes and other public gathering places.

During the festival, July 26-Aug. 4, members of the team will meet each morning for prayer and then scatter about Vienna for personal witnessing in various places.

Languages spoken by team members include English, German, Arabic, Spanish, French, Chinese, Hindustani, Italian, and Russian, which will be used by seven of the evangelists.

Washington News Notes

It Pays to Be Norwegian—Scandinavian nationalism had a heyday o Capitol Hill when two ELC Lutherans, one a Democrat and the oth a Republican, faced each other in a Senate Committee hearing.

In the witness chair was Sigurd Anderson. Chairman of the Sena Committee was Warren G. Magnuson of Washington. Mr. Anderso was being questioned by the committee to determine his fitness for second term as one of five Federal Trade Commissioners.

One of the interrogating Senators stated that in his opinion M Anderson, a former Governor of South Dakota, is "eminently qualifie for reappointment to the post he holds."

"I know nothing against him," the Senator continued, "except th fact he was born in Norway, off-the-record."

Whereupon Chairman Magnuson retorted, "Well, I want to tell yo the Commissioner and I both want to put that on the record."

Later in the hearing Governor Anderson was asked if he were Republi can before he came to the United States. He replied that he believed not saying: "In Norway, where I had not yet reached the age of discretio when I came to this country, I don't know what parties we did hav over there."

Quickly Senator Magnuson jumped into the debate and refuted th witness' statement by declaring, "All Norwegians have the age of discre tion the day they are born."

On the following day the Senate without objection confirmed Mr Anderson's nomination for a seven-year term as Federal Trade Com missioner.

Plain Folk Visit the Hill—They came to the nation's capital from Pennsylvania, Indiana, Ohio, Illinois, and Iowa. About a dozen quiet, bearded Amish, seeking Congressional aid in exempting them from the social security program, caused many to take a second glance at their dark clothing with its unique cut and their broad-brimmed, low-cut hats.

One of the group said that this was the sixth time he has come to Capitol Hill on this matter and stated that his 17,000 brethren oppose the social security program because of their religious beliefs. The Amish have a retirement system of their own which is based on family unity and community self-sufficiency.

Ike Approves—In 1961 when the first plane touches its wheels to the concrete runways of Washington's new jet-age airport, the hurry-scurry of the modern world will have forgotten that a Lutheran Senator offered the idea of naming it "Dulles International."

Shortly after the death of John Foster Dulles, Senator Homer E. Capehart of Indiana introduced a bill proposing that the new international airport be named for the late Secretary of State. The bill received some momentum but not enough to insure its passage this session.

Concurring with the Hoosier Senator's idea, President Eisenhower signed an executive order on July 15, naming the 9,700-acre facility for the much-traveled Mr. Dulles. This eliminated the need for legislation and forestalled the possibility of the bill's failure on Capitol Hill.

By Robert van Deusen and Charles de Vries

Within the ELC

ve-in Church 10 Years Old

The oldest drive-in service in the ted States is now ten years old. ring the summer months, open air vices have been held at the Lake- d Drive-In at Milford, Iowa, since y 22, 1949. Begun by the Rev. rdon Smedsrud, the project is now ried on by the Rev. F. R. Bacon.

The services continue to be popular ong tourists to this lake region of va, as well as with invalids and per- s who are hard of hearing. Last r 623 visitors from 24 states wrote ir comments on the service. At es more than 100 cars have been the theater.

Music for the services is recorded the Augustana Lutheran College oir of Sioux Falls, S. Dak., and the ugustana Academy Choir of Canton, Dak. The congregation participates hymns, the Creed, and prayer. Pas- Bacon preaches from a pulpit in ont of the screen, or in bad weather om inside the projection booth. After e service at the theater, he conducts rvices at First Lutheran Church in ilford.

Churches

Sims, N. Dak.—Sims Scandinavian urch will observe its 75th anniversa- on September 19 and 20. Sims urch was the first Lutheran church est of the Missouri River in North akota. Former pastors E. C. Nelson, . P. Haakonson, and N. Jolivette will on the program. The Rev. O. L. lsrud is pastor of the parish.

Cleveland, Ohio — Ground-breaking remonies were held at Our Savior's ocky River Church for a new educa- onal unit. The cost of the new con- ruction is estimated at $100,000. Pas- r of the congregation is the Rev. rvid H. Thorson.

Elk Mound, Wis.—Barnum Church ar here celebrated its 100th anni- rsary July 31 through August 2. In- uded on the program were a Con- rmation reunion and Saturday and nday services. Speakers included the ev. Herbert Hanson, the Rev. Elton arson, the Rev. Dar Roa, and the ev. John C. Kilde. The Rev. Hubert F. DeBoer is the present pastor of the parish.

Lake Mills, Ia.—Salem Church here dedicated a new parish education unit on Sunday, July 19. Included in the new construction are Sunday school classrooms, office space, and a youth room and chapel. Dr. V. T. Jordahl, president of the South Central District, conducted the dedicatory rites. Speakers included two former pastors, Dr. Joseph L. Knutson and the Rev. Thomas Boe.

Minot, N. Dak.—First Church here will observe its 75th anniversary September 27 through October 4. Anniversary speakers will be Dr. T. F. Gullixson, president emeritus of Luther Seminary, St. Paul, Minn., and a former pastor in Minot, and Dr. F. A. Schiotz, president of the ELC. The Rev. Harold B. Kildahl, Jr., is pastor of First Church.

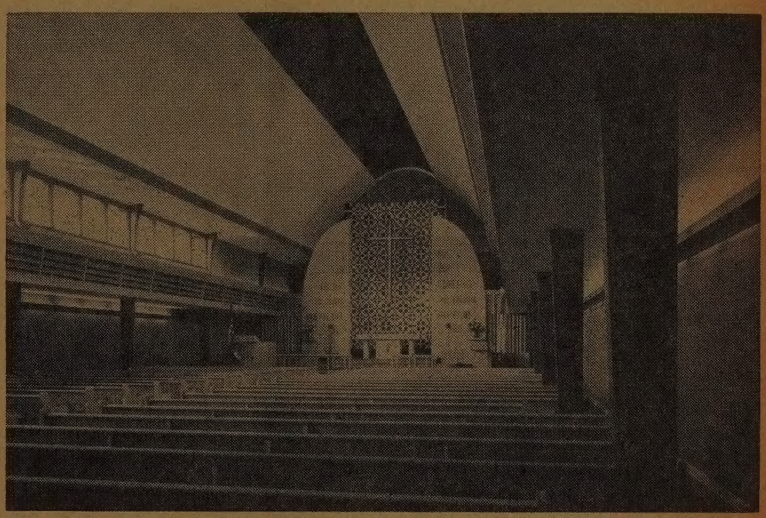
Viking, Minn.—The 75th anniversary of Bethlehem Church of the Viking parish was held recently. Speakers included the Rev. H. O. Peterson and the Rev. Carl Thompson. The message which Pastor Thompson brought at the final evening service was the last sermon of his ministry, since he suffered a heart attack soon afterward and died July 3. The Viking parish was the first parish which Pastor Thompson served in his ministry. The Rev. T. J. Weltzin is the present pastor.

Wessington Springs, S. Dak.—Solberg Church celebrated its 75th anniversary in July. Former pastors who spoke at the anniversary festivities were the Rev. O. E. Daehlin, the Rev. A. P. Nelson, the Rev. W. L. Jacobson, and the Rev. E. R. Hall. The Rev. Jacob Askeland is the present pastor.

People

The Rev. Morris E. Ulring has resigned as pastor of the Oldham, S. Dak., parish in order to accept a call to the Brandon and Split Rock Churches, Brandon, S. Dak., effective October 1.

Mr. Robert P. Goelz has joined the staff of Ascension Church, Milwaukee, Wis., as its director of youth. Previous to accepting the Ascension post he was a youth counselor at the Milwaukee county detention home. His college training was received at the University of Manila and the Milwaukee Institute of Technology.



COLORFUL MILWAUKEE SANCTUARY—Brilliant colors dominate the interior of the new Mt. Carmel Church, Milwaukee, Wis., shown above. Black, red and gold predominate, with accents of blue and silver in the glass mosaic reredos behind the altar. On either side of the reredos is lettered in gold on white marble the quotation from John 14, "I am the Way, the Truth and the Life, no one comes to the Father but by me." Gold is the major wall coloring in the nave but the center ceiling is black. A full color reproduction of the chancel of this church was featured in the July issue of the Milwaukee Lutheran. The Rev. Walter R. Huseby and William Redman are pastors of the church dedicated in September, 1958. Cost of the construction, which also included remodeling of the parish education unit, was $600,000.

The Rev. Donald E. Ausland, formerly of Nezperce, Idaho, is now pastor of Zion Church in Fairview, Mont., and Bethel in Cartwright, N. Dak.

The Rev. Merton E. L. Christensen has been released from active service in the Air Force and is now serving as pastor of Bethlehem Church in Alvarado and Kongsvinger Church in Oslo, Minn.

The Rev. Leif Evans, formerly of Glendora, Calif., is now serving as assistant pastor at Glenwood Church, Glenwood, Minn.

The Rev. Charles Gunderson has been released from active service in the Air Force and is serving a Lutheran parish centering in Richland, Mont.

The Rev. James D. Rice, formerly pastor at Elk River, Minn., is now serving as pastor of St. Mark's Church, Madison, Wis.

The Rev. Hans V. Thoresen, formerly pastor at West Fargo, N. Dak., is now serving as pastor of Lakeside Bethany Church, Duluth, Minn.

The Rev. A. M. Vorhes, formerly pastor at Hayward, Minn., is organizing a new Home Mission congregation at Perham, Minn.

Changes of Address for ELC Pastors

Donald E. Ausland, Fairview, Montana, 8-20-59

A. G. Bagaason, 738 Rolling Green Drive, Owatonna, Minn., 7-17-59

Frederick J. Bolton, 11 Lincoln Lane, Northfield, Minn., 8-1-59

Merton E. L. Christensen, Alvarado, Minn., 7-13-59

Harold H. Ditmanson, 31, Hayward Road, North Oxford, Oxon, England, 7-28-59

M. C. Dixen, Box 5230, Minneapolis 7, Minn., 8-1-59

Henry Ericksen, 4653 Rockbluff Dr., Rolling Hills Estates, Calif., 7-1-59

Leif Evans, Glenwood, Minn., 8-1-59

Wendell Frerichs, 2612 Herschel, St. Paul 13, Minn., 7-21-59

Charles Gunderson, Richland, Mont., 8-1-59

Norris Halvorson, 4th Ave. and 80th St., Brooklyn 9, New York, 8-1-59

M. D. Hinderlie, 5441 47th Ave. S.W., Seattle 16, Wash., 8-1-59

Lars M. Ingulsrud, 222 Kamiikegawa Cho, Hamamatsu Shi, Shizuoka, Ken, Japan, 8-1-59

Neal S. Johnson, 4443 Old Spanish Trail, Houston 21, Texas, 8-20-59

Sherman I. Korshavn, 1156 E. Steffin St., Glendora, Calif., 8-1-59

Lambert Locker, 3208 Ross Road, Ames, Iowa, 8-10-59

C. K. Malmin, Sarona, Wis., 7-6-59

Robert R. Martenson, 2425 Como, St. Paul 8, Minn., 8-15-59

J. Donald Rice, 613 Spruce St., Madison, Wis., 8-1-59

T. G. Sandeno, Red Wing Mem. Home, 906 College Ave., Red Wing, Minn., 7-13-59

Sanford Sorgen, 1320 5th St. S., Moorhead, Minn., 7-16-59

E. G. Stolen, Lyle, Minn., 7-11-59

C. J. Swanson, 1204 St. Olaf Ave., Northfield, Minn., 6-29-59

Hans V. Thoresen, 5205 Colorado St., Duluth 4, Minn., 8-2-59

A. M. Vorhes, Perham, Minn., 8-26-59

Arthur O. Wigdahl, 521 N. 8th St., Manitowoc, Wis., 8-15-59

Robert L. Witte, Rte. 3, Edgerton, Wis., 7-21-59

Newly Ordained

Arvid D. Dixen, 3100 114th Place, Chicago, Ill., 8-1-59

Harold B. Everson, Wilsall, Mont., 8-23-59

Paul E. Johnson, 4011 Ohio St., San Diego, 4, Calif., 8-1-59

William N. Leed, McGrath, Minn., 8-8-59

Fernard M. Norlien, Pine River, Minn., 8-23-59

Ove Pedersen, Admiral, Sask., Can., 7-3-59

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: 15 9-ft. church pews, reasonable. Geo. Yocum, Rt. 1, Albert Lea, Minn.

For sale: Church Savings Certificates. 5% interest paid semi-annually, mature 10 yrs. $25, $100, $500, $1000 denominations. For information or application write Mrs. Roy D. Kendall, Sec.-Treas., Finance Com., Calvary Evangelical Luth. Church, Park Rapids, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

185-acre modern all-tillable farm N. Ia. Contract with landlord's share of crop with farm. 627-1A

196-acre improved farm near Hanlontown, Ia. 627-2A

640-acre farmland, Towner Co., N. Dak. Price: $37,000 includes house in town. half cash. 627-3A

160-acre farm, Cent. Minn. fairly good set bldgs, good 4 bedroom house, black top roads. 6 mi to very good town and Lutheran church. $65 per acre, terms can be arranged. 627-4A

1 section farm, heavy loam soil, 632 acres under cultivation. 5 mi. to town. 2 mi. to Lutheran church. Price: $19,000. Sask., Canada. 627-5A

80-acre farm, N. Minn. Best vacation, fishing, hunting area. Good well, REA, telephone, school bus, good roads. Reasonable. 627-6A

157-acre farm, WC Minn. $175 per acre. Partly modern house. Selling due to impaired health. 627-7A

160-acre farm, good crop soil. Lincoln Co., S. Dak. Soft water, new hog house, new 7 room modern house and other bldgs. 2½ mi. to Lutheran church. Milk, schoolbus and mail rts by door. $4800. 627-8A

Businesses

Veterinary mixed practice and hospi... fine midwest town of 10,000; excellent ... schools and climate. Selling because of ... interests; will finance. 6...

Very good income property, 4-plex, ... to college in S. Minn. town. Down pay... bal. easy terms. 62...

Only cafe in Ia. town; bldg, equipmen... living qtrs. Cash or contract. Possessio... mediately. 62...

Homes

3 bedroom home, near Lutheran ch... N. Ia. town. 627...

WANTED TO BUY

Wanted to buy 320-acre farm. 627...

FOR RENT

Farms

Modern dairy farm and vacation r... Lutheran community in Wis. Barn... stanchions, silo 16x47. Modern home. ... sure water system. 76 rods lake fron... wooded. 627...

Homes

Middle aged widow desires to share h... duplex, S. Mpls with employed woma... young lady. Nice neighborhood. ½ b... from busline; near 3 Lutheran churches... 627...

Nice clean 3 room furnished apt. M... Private entrance, for 2 employed girls. A... able Sept. 1. On Nicollet Ave., near 38... 627-...

Girl wanted to share upper duplex. ... room, living room, kitchen and bath. ... busline and Lutheran churches. Mpls. ... 627-...

POSITIONS WANTED

Middle aged couple desires work as ... todian in church or school. Has 2nd c... steam engineer's license, experience, and ... No. 1 references. 627-...

HELP WANTED

Housekeeper on dairy farm, Minn. Scandinavian family. State wages expec... 627-...

English teacher for Lutheran academy, ... Dak. town. School year beginning Sept. ... 1959. 627-...

Full-time housekeeper desired by pro... sional couple, Mpls. 2 children, ages 2 an... Light housework and cooking. Private r... and bath. 627-...

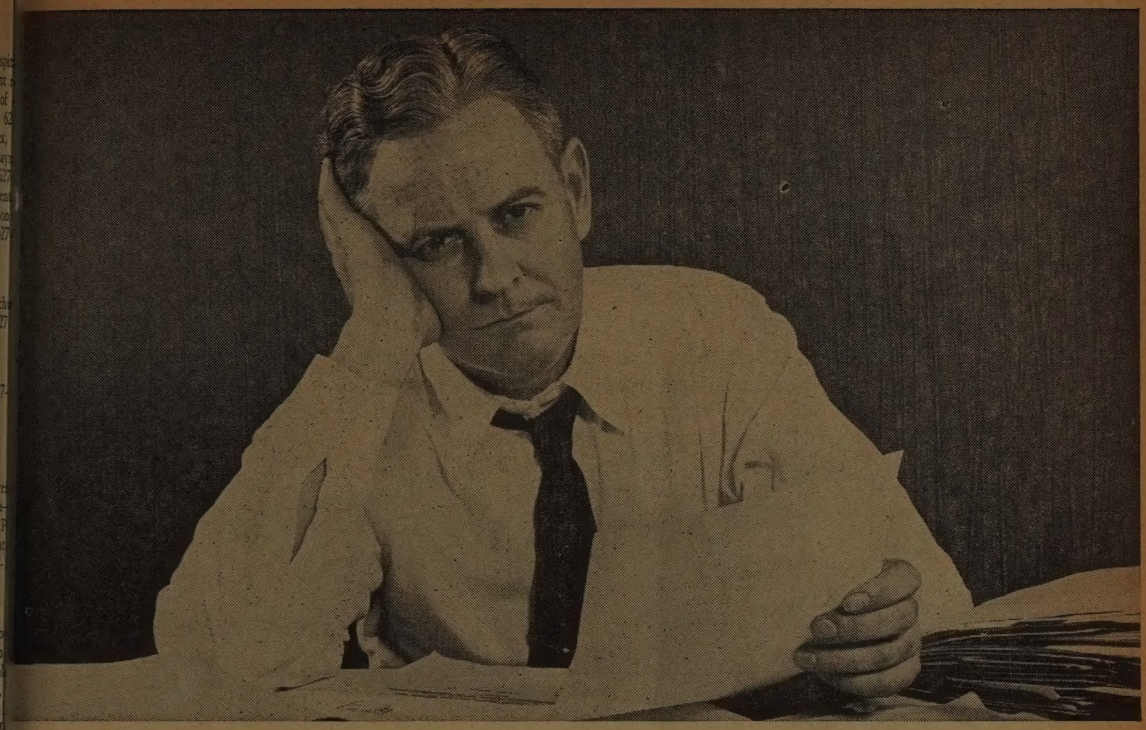
R. N. or L.P.N. to work in Home ... Aged in Ill. city. Supervisory qualificati... preferred but not required. Living-in p... leges, salary commensurate. 627-...

Experienced secretary to serve in downt... church office, Madison, Wis. 627-...

Excellent opening for Lutheran Dr. ... general practice in progressive S. Minn. ... of 1600. Farming community. Ideal o... available. Hospitals within 12 mi. rad... Elderly doctor retiring. 627-...

Dryer-evaporator operator in milk dry... plant. Twin City area. Housing availa... Lutheran community. 627-...

Dentist for NC N. Dak. with N. D... license. Excellent location in new mod... clinic bldg. 6 mos. free office rent. Pati... waiting. 627-...



The night I decided to change jobs

emember the night. It was about three years ago. was alone, working late, at the office. Suddenly, I t back and asked myself, "Is this what I really nt in a career? Am I making the progress I should ? Where is my next move up—and how soon?" I had to admit that my job just didn't seem to offer uch of a future. And the work was routine . . . no allenge, no real satisfaction.

For some reason, my problem made me think of a iend of mine, a fellow who represented Lutheran rotherhood. It seemed to me he had all the things wanted.

He was ambitious, too, and he could move ahead st as fast as his ability would permit. He was as ee and independent as if he owned his own business. knew he worked hard, but I could see that he really njoyed helping other Lutherans arrange security r themselves and their families.

And he obviously was earning far more than I was.

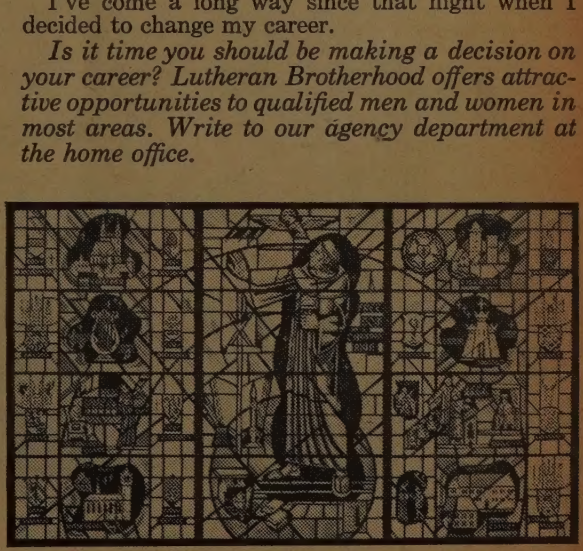
I called him the next morning. He had me talk with his supervisor, the Lutheran Brotherhood general agent. In fact, I talked with a number of men in the Brotherhood. They even let me take special aptitude and interest tests to help me decide whether I really should make the change.

It was the best move I ever made. I'm working hard, but my income is good, and increasing steadily. Best of all, I love my work and I'm helping my fellow Lutherans.

I've come a long way since that night when I decided to change my career.

Is it time you should be making a decision on your career? Lutheran Brotherhood offers attractive opportunities to qualified men and women in most areas. Write to our agency department at the home office.

Free on request — Beautiful full-color reproduction of the Reformation Window at right. Complete with historical legend. Large size (18" x 24"). Heavy stock, suitable for framing. Mailed in tube. No obligation, of course. Send your name and address today.



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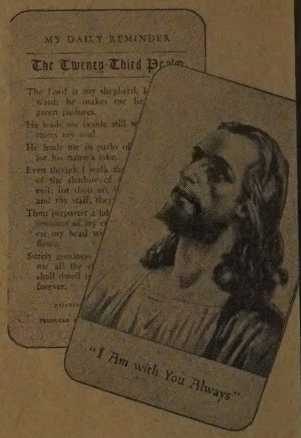
No. PC-10



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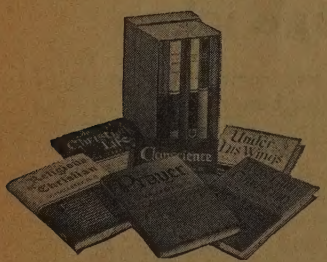

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